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MORAL STRANGLEHOLD

ANYTHING written here about the Middle East is likely to be overtaken by events. But something must be written. The main issue, alas, is likely to stand for a long time. The isolation of Britain.

The moral nature of the issue can be stated with pain and without doubt. Many people can hardly speak or write about the black tragedy of what has befallen Hungary because they feel that their own country, to say the least of it, is precious near the borderline of wrong doing. All that was written in these notes about Hungary last week still stands. The Hungarians have proved, in spite of their tragic fate, perhaps because of it, that everything can be done with bombs and tanks save changing people's minds. The end is not yet in Hungary. The immaterial truths by which people try to live are not in the long run conditioned by men who, in the hap of history, are able to use force. The question asked last week still stands. Who of all the "great men", who supposedly have ordered human affairs during the past half century, are likely to be remembered with admiration in the future? It was suggested that they could be counted on the fingers of one hand.

The immaterial truths in the long run are imperishable. But must mankind of its own violition, impose upon itself—or brother-man impose upon brother-man—the dark tragedy of continuous martyrdom because the immaterial truths are not recognized by all men together? A truth cannot be killed, said Milton, for it will spring into life again but with greater pain than on the occasion on which it was slain.

CLEAR MIND AND HEART?

This is the moral issue before mankind. Dare it slay truths? It is an issue because the universe is a moral one. Men cannot ignore what they are and to what they belong. Religious language expresses it more adequately. "He who follows his own will rather than the will of God soon finds himself in a position he did not will at all."

What Englishman during recent events could speak, as an Englishman, with a clear mind and heart upon certain moral truths? How could he, no matter how he longed to do so, feel the weight of moral force behind any protest he wished to make about the horror of Budapest? The bombs dropping on Egypt, even if dropped with care, choked his voice.

The struggle between the nations of the world is clear. Every nation, big or small, powerful or weak, strains to maintain the strongest possible armed forces it can squeeze out of its economy. The pitiful fact is that Egypt, with the bulk of its population living little above animal level, so poor that according to Nasser himself no economic sanctions could make them poorer, yet managed to buy aeroplanes and tanks, now lost in smoke or captured in the "battles" and the "fighting". The fellaheen did not buy them; those who acted for or "led" the fellaheen did that.

THE TASK

Out of the moral consciousness of mankind must come the power to control nation arrayed against nation, each possessing the capacity to impose the barbarism of death by warfare. This, simply recognizing what mankind is, is not an easy task. Every national representative at the United Nations is necessarily tarred more or less with the same brush, some considerably more than others. It belongs to one of the moral taints of the situation not to recognize this. Mr. Nehru, for example, off stage as it were, can speak, as he imagines, for the conscience of mankind. But his messages to Nasser, not altogether a pacifist, come from a man who knows as well as most all the tricks of force. Britain at least, in what some may regard as her shame, is having an open unrelenting struggle with conscience for all to see. The Prime Minister has been called desperately to account, and is likely, by those who disagree with him, to be continuously called.

If something can be salvaged out of what has been done; if it can be seen that in spite of everything this country is still committed more resolutely than many others to the harsh task of acknowledging that no country now can act in terms of war, in its own self-interest, then something still may be added to the instrument of the United Nations.

There is a hope, and it is not a negligible one, that the men on the right and left who are fighting the internal struggle in this country, and who, everyone of them, have given so much to the United Nations' idea, may yet drag the country out of the present moral stranglehold. There are ways in which this may be accomplished. It is not a negligible hope that they will be found.

There is no greater gamble in the modern world than war used as an instrument of policy, and statesmen should not gamble.

A THREEFOLD TRADITION

By Francis Terry

GENERATION after generation, Unitarians have felt the need to re-formulate their faith and express in modern terms, relevant to contemporary circumstances, the distinctive truths for which they stood. But does this mean that each generation has delivered a different message, or is there a common tradition to which they successively bear witness, each in its own day and manner? Are freedom, reason and tolerance the only links which bind the generations together? Or can we recognize other enduring features, of a more solidly definable sort?

In asking these questions, one cannot confine oneself to those who have used the Unitarian name — for the roots of Unitarianism go further back. Nor can the tradition be identified with the history of particular congregations, some of which started, as definitely Calvinistic churches, outside our tradition, and were only drawn into it at a later stage. We are concerned rather with a stream of liberal and rational thought and influences, not tied to particular organizations, but clearly discernible in its general direction and effects. We look back upon Socinians and General Baptists, Platonists, Deists and Biblical Unitarians, and, in spite of many important differences, feel an essential kinship, and even continuity. What is it that we actually have in common?

The cord which unites us seems on examination to have three strands, which can be recognized separately, but gain greatly in strength from the closeness with which they are twined together.

The First Strand

In the first place, there is a distinctive sensitivity about the goodness of God. Our tradition insists that men's ultimate loyalty should only be given to what can be recognized as in line with the simplest forms of human goodness (such as parental love, neighbourly kindness and forgiveness of injuries) and recoils from anything which seems to limit the supreme goodness or approximate it to the imperfect virtues of human rulers. We shrink from teaching which likens God and a monarch jealously indicating his authority, an impersonally just judge, a bureaucratic administrator, or a rigid disciplinarian.

This feature of our tradition has manifested itself in opposition to doctrines of election, reprobation, atonement, and eternal punishment, to the confining of salvation within the limits of the Church, and to demands for servile obedience or unquestioning acceptance of prescribed doctrines; on the positive side, it tends towards universalism, in both meanings of the word. This sort of sensitivity is not, of course, confined to our tradition; it makes itself felt, in some measure, in all forms of Christianity: but there is a way of emphasizing it, an abhorrence of limits and arbitrariness, which is characteristically ours.

In the second place, our tradition is marked by an interest in the religion of Jesus, which dominates its view of him. It sees Jesus as an essentially religious person, whose life is centred upon his attitude to God (an attitude which expressed itself in filial love and trust, in prayer and obedience, and in creaturely humility) and who strives to engender the same religious attitude in the people whom he influences. It thus brings into prominence Jesus' sense of a power above him, and presents him to us as our great fellow-worshipper and comrade in faith.

This is the clue which runs through what would otherwise appear as an oddly assorted sequence of Christological theories. Our "Arianising" predecessors conceived of Jesus as a subordinate emanation of deity or an embodied angelic power: but subordinate deity can, by virtue of subordination, have a religious attitude towards superior deity, and an archangel can be our fellow-worshipper. Scriptural Unitarians found in the Gospels a man teaching his fellow-men a faith which centred upon the indivisible unity of God and was quite inconsistent with worship of himself. Martineau regarded Jesus as the supreme instance of a continual incarnation of the divine in the human, which manifests itself in all prayer and saintliness and spiritual insight. For those Unitarians who adopted Schweitzer's theory, Jesus has been the great example of a man of faith, whose single-minded resolution was accepted by God and turned to good use, even though the form of his actual expectations was completely erroneous. In each case, an attempt was being made to bring out the significance of the religious attitude of Jesus himself.

The Standards

In the third place, there is a particular attitude towards the ethics of churchmanship and the spirit of religious life. Sometimes this is summed up in the three words "Reason, Freedom, Tolerance". More generally one may describe it as a habit of applying to religion the same moral standards that the best men apply to secular affairs — indeed the standards which religion itself teaches men to apply to secular affairs. It is readily admitted that, in secular matters, religious and Christian-minded men should not be self-opinionated, either individually or as members of groups, should not be frenzied, obstinate or implacable, should not despise others, should not use guile or concealment, and should not shrink from the often disconcerting lessons of experience, but should be sober, humble, teachable, candid, appreciative, peaceable, ready always to do as they would be done by and to return good for evil.

It has been the task of religious "liberals" to strip away the excuses by which "authoritarian" churches have often blinded themselves to the applicability of these standards to ecclesiastical matters. Unitarians have not been alone in this work; but they have been near the centre of it. This is the source of a distinctive secularity and distrust of "churchiness" in Unitarian corporate religious life; and, though this is liable to degenerate into indifference, it has its roots in a truth which we have a special responsibility to maintain.

Our Tradition

The characteristics of our tradition are more especially manifest in the way in which these three elements interact upon one another. Our insistence upon the simple goodness of God makes it unnecessary to fit Jesus into a scheme for supplementing the deficiencies of an otherwise inhuman God or placating the wrath of an implacable one, and therefore, enables us to concentrate our attention on what Jesus himself cared for—his religion; and, conversely, we find the religion of Jesus centring upon a very simple conception of divine goodness. Our rather "human" idea of divine goodness is intimately linked with our somewhat "secular" notions of religious life: both assume that, in spite of the evil in the world, men retain, in simple affections and through the normal decencies of life, a sense of what is right, which is the most trustworthy guide that they possess; divine goodness is recognized as something which re-inforces natural human goodness, not as something which over-rules and displaces it.

Our protest against ecclesiastical moralities which conflict with natural human morality, finds re-inforcement in Jesus' protests against the ecclesiasticisms of his day; and his denunciations of hypocrisy re-inforce our demands for truth and candour in religion: indeed, often the moment when we are furthest from the main Christian tradition is that in which we feel ourselves nearest to the religion of Jesus. Each strand we find, is in intimate mutual relationship with each of the others.

Thus we face the present and future as inheritors of a distinctive and coherent tradition, which is not a mere fashion of to-day or yesterday, or passing climate of opinion, but can be traced recognizably back, through many changes of fashion and climate, as a constant and characteristic religious attitude, for upwards of three centuries.

We regret the delay, owing to the pressure on space, in printing many news items and some correspondence.

COMMENT

The Cost of War

AMONG opinion that is full of concern at the action of France and England in going to war with Egypt and following up with hostile action, is German. These events, it appears, have coincided with the publication of the results of an official inquiry into the human cost to Germany of the last war. In all, about 6,500,000 Germans are said to have died as a direct result, and 3,760,000 of these were members of the armed forces. Half a million civilians were killed in air raids and the ground fighting. One million, three hundred thousand died through deportations and expulsions from Germany's former eastern territories; whilst another million lost their lives fleeing from areas beyond the pre-war German borders. This, of course, does not take into account the millions of wounded and sick civilians and members of the armed forces, and the permanent harm done to great numbers of young people from malnutrition. The rulers who deliberately launch a war incur a terrible responsibility.

The Future and Present

The nature of time has puzzled philosophers for many hundreds of years, and the subject frequently arises in discussions of the problem of precognition. At the present moment mescalin and other drugs are classed as psychotomimetics because they produce results similar to those that are found in some mental disorders. A great many experiments are being conducted with regard to these drugs because it is thought that they may throw some light on the chemistry of the brain and lead to the discovery of other drugs that would be useful in treating mental disorders.

It is found, however, that these drugs have some effect in giving those subject to them abnormal experiences which might some day throw light on the nature of human experience in general. Among those who consented to help in such experiments was Mr. Christopher Mayhew, M.P., who has written an article on his experiences, one of the most remarkable of which was his conviction that whilst he was under the influence of the drug he was conscious of what was happening, but the events occurred in the *wrong* order, so that, for example, he was aware of his eyes seeing his tea being poured out after he was aware of swallowing it.

He says that it seems nonsensical; and yet a rational explanation is possible if we assume that all the events that took place in the room, whilst he was under the influence of the drug, existed together at the same time. The whole experience calls for explanation, which seems only possible if we make assumptions that seem to contradict ordinary experience.

A week or two ago, I complained that so little progress had been made in the investigation of these phenomena. I remember reading, more than 40 years ago, I think, a most interesting little book by Maurice Maeterlinck in which he discusses several apparently well-authenticated cases of precognition, and comes to the conclusion that the future and the present exist together, so that when some guard is lifted, the future may come to exist before its proper time even in our experience. It's all very strange, but stranger still is the fact so little has been done to put such matters on a scientific or philosophic basis.

Stories of Children

Jaqueline is four years and six months old. She went alone into the garden, and in spite of her mother's forbidding it, she couldn't resist eating an apple that lay on the ground. Some days afterwards, her mother told her the story of Adam and Eve, who ate the apple in the Garden of Eden. But then Jaqueline became quite red, and finally broke into bitter tears. "It wasn't Eve who ate the apple," she cried, "it was Jaqueline!"

Jaqueline was in the habit of saying her prayers, her mother standing by until the "Amen" was said; and then she was tucked into her bed. One evening she prayed very solemnly, and her mother was astounded to hear her say: "Please God, make me pure; quite pure, pure as guaranteed pure malt extract and cod-liver oil."

Peter gave his little sister a fierce box on the ears, and the result was a great outburst of tears and yells. Their mother rushed into the room, and said to Peter: "Aren't you ashamed of hitting your little sister?" "No, she wouldn't play fair!" "What were you playing?" "Adam and Eve, and instead of tempting me, she quickly ate it all herself."

"Now, my dear, if you promise not to use that awful word, I'll give you twopence." "All right, mum; but I know another word that's worth at least sixpence".

Nelly was playing with the black cat, called "Nigger". She carefully inspected each one of his paws, and noticed the rosy balls on the underside. At last she looked up, and called in a worried tone: "Mummy, Nigger is fearfully untidy; he's got holes in all his socks".

(These stories come from a German compilation).

Commentator.

FREEDOM FROM PREJUDICE

SOCIAL SERVICE CONFERENCE AT SHEFFIELD

A JAMAICAN immigrant in Britain had stomach pains. He went to his doctor who diagnosed food-poisoning. Another and another from the same lodging-house went down with the same complaint. The doctor asked to examine the sandwiches their white landlady gave them to carry out each day and found that they were filled with—cat-food!

This was one of the many true, sad or staggering stories that were told by audience and speakers to illustrate the problem they were met to discuss—the colour-bar. The meeting, on October 13, at Upper Chapel, Sheffield, had been arranged by the Sheffield District Association and sponsored by the Social Service Department of the G.A. It followed on a similar successful conference at Manchester earlier in the year. About forty-five persons were present, fifty per cent. of whom were from outside our churches. Mr. Bax Nomvete, M.A., a young African economist, is fast becoming known to Unitarians in the North. He preached at Unity Church on the following morning to an appreciative congregation. His grasp of the facts of racial discrimination, his likeable personality and his genuine concern for the whole family of humankind are qualities which make his every talk an inspiration.

Gene Sharp from New York revealed the influence that the thought of Gandhi was having on the struggle of Negro people for civic equality in the southern United States. He thought that adherence to the principle of non-violence could make possible profound political change without incurring the ugly consequences of violent revolution or governmental compulsion. He saw the non-violent method as essentially the right one for conquering prejudice and injustice wherever they showed themselves. Yet to be non-violent was not to be timid or irresolute. Non-violence was the weapon of the strong, not the weak.

Tom Wardle, lay pastor of Stannington, saw in this situation a great opportunity for the liberal religious world to speak the word that was needed. It was no accident that Unitarians had been in the forefront of the fight against slavery. Their repudiation of ideas and attitudes which tended to divide men sprang from their theology which was rooted in immediate experience. The way to discover that the colour-bar was wrong was not alone by reading books about it, but by entering into close fellowship with men and women of other races. We should see that we need them as much as they need us, and if we invite them into our congregations it should be because of this. The church of the future would be multi-racial. We could begin to build it now.

The Union of Social Service would like to make it known to churches wishing to organize a conference on the racial question that it is willing to obtain speakers if the District Association will bear the cost and undertake the organization locally.

T.W.

NEW CHURCH AT SOUTHAMPTON

(Contributed)

NOW the last hurdle has been cleared and we took possession of our re-built church on Saturday, October 13, after sixteen years without that real spiritual atmosphere created within a church-building. After committee meetings —which seemed *ad infinitum;* the issuing of invitations and subsequent arrangements with caterers; and other important items dealt with; our day arrived, graced with glorious autumn sunshine. People began arriving soon after 2 p.m. making their entrance via the rear door of Kell Memorial Hall, to take their seats. Civic dignitaries, who entered the church after it had been officially opened by Mr. C. H. Pollard, O.B.E. (President of the General Assembly of Unitarian and Free Christian Churches), were the Mayor of Southampton (Ald. Mrs. K. E. Cawte, J.P.), the Mayoress (Mrs. Joyce Donaldson); the Sheriff (Counc. G. T. Dicks) and Mrs. Dicks; Dr. H. M. King, M.P. (for Itchen Div.) and Ald. Mrs. V. F. King, J.P.; the chief Education Officer (Mr. F. L. Freeman, C.B.E.) followed by Mr. C. H. Pollard; Rev. H. J. Rossington; the builders (Messrs. Hallum); the architect (Mr. F. W. Keyworth;) Mr. G. M. White (Chairman) and officers and committe of the church; representatives of the War Damage Commission, and the American Vice-Consul (Mr. H. Davey) and Mrs. Davey (who are Unitarians). Mr. Pollard made a formal pronouncement of dedication from the Chancel, following which, the Rev. H. J. Rossington conducted the service, and the congregation, of some 200 people, joined in singing the hymn of Robert Collyer—

"Unto Thy temple Lord we come."

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Mr. Pollard gave the address, referring to the destruction of the former church and Kell Memorial Hall in 1940, and the congregation's subsequent temporary homes, adding that the war-time loss was leavened by a spirit of enthusiasm born of the congregation's faith, that one day, from the ravages of war, their spiritual home would rise again. Numerous difficulties had been overcome and honour was due to the faithful band of pilgrims who saw the task, met it, and that day rejoiced in the new Church of the Saviour. It could not have been accomplished without the co-operation and goodwill of many, whose help was recognized in the dedication ceremony programme. If the congregation continued steadfastly and truly in its Unitarian faith, it would have a practical power over their daily lives. "In these days, when individual culture seems to be giving way to mass culture, I believe the church can provide a centre where men and women can be free, independent human beings" he continued. "Within the development of personality the twin virtues of tolerance and kindness took root and flowered; and people needed kindness and tolerance in their dealings with one another". Mr. Pollard's address concluded—"May the faith, for which this church stands, shine forth like a beacon across the troubled waters of a disputatious world, and help to bring men and women together in the Kingdom of saints".

Led by Rev. H. J. Rossington, the members of the church, joined in a statement of affirmation and re-dedication voicing "as a pledge of loyalty to those who—before us — have borne witness to Unitarian worship in this town. . . . May our efforts be in a spirit of high endeavour for the progress of mankind; the propagation of a just peace with all nations; the encouragement of youth in the life of the spirit; and to help noble aspirations to purposes for the triumph of good over evil; and the consecration of all to the service of God. Thus do we dedicate this church and ourselves in use to Almighty God".

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The re-built church — unlike it's predecessor — is of contemporary design, built of bricks (not stone) with a pleasing interior colour-scheme, and lighting system. When holidaying in the South, why not come and see it for yourselves, and worship with us?

The Harvest Thanksgiving Service — usually observed at the end of September — was deferred until October 14, when, after the morning service, conducted and addressed by Mr. C. H. Pollard, he performed the first Christening in the re-built church, of Wendy Sherratt, daughter of Gordon and Margaret Sherratt. Rev. H. J. Rossington conducted the evening service; which, after thirteen years of twice-monthly ministerial service, he has resigned on doctor's orders.

M.H.F.

MEETING OF THE GENERAL ASSEMBLY COUNCIL

THE Council of the Assembly of the Unitarian and Free Christian Churches met at Park Street Church, Hull, on Friday, October 26. This was the first time in its history that the Council had met in Hull.

In the report on his visits the President stated that he had taken part in the opening of the new church and hall at Portsmouth and the new church at Southampton; both occasions had been most inspiring. He had visited Norwich for the Bi-centenary of the Octagon Chapel which had been repaired and beautifully decorated to mark the occasion. In the presence of the Lord Mayor and Sheriff he had taken part in a most uplifting service of commemoration and re-dedication. He had also visited Glasgow for the Centenary celebrations and found the congregation in happy and optimistic mood. When visiting the Scottish Unitarian Association for its Annual Assembly he had been much impressed by the gathering but had been shocked to discover that a hundred years ago there were 43 churches and groups in that Association. He hoped that his comments on this fact would result in greater activity in Scotland. He had paid a visit to the Northumberland and Durham Association meeting at Choppington; the little building had been completely re-decorated by the members after repairs rendered necessary by subsidence. He had taken the morning service on the Sunday at Newcastle and the evening service at Stockton in which the Middlesbrough congregation joined.

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The Treasurer's report stated that two legacies amounting to £650 had been received and invested, and another one of £100 had been received and a gift of £375. There had been an increase in travelling expenses and in the cost of the Annual Meetings. £37,700 of the G.A. Appeal Fund had been reinvested and the yield would be about 2½% more than previously. The Simplex Envelope Scheme had been adopted by 30 churches but a large number of churches had not yet replied. The church at Swansea had sent a contribution of £4 7s. for the first quarter of the operation of the scheme.

Recommendations for closer working together between the three Colleges and the Assembly and for the training of students and lay pastors were adopted. It was reported the Rev. David Edmunds, an American Unitarian minister had arrived in Sydney and commenced his duties as minister on September 30. Successful advance campaigns have been completed at Clifton and Southport and others were planned for the near future. A small sub-committee was appointed to consider the whole matter of "Co-operative Thinking" and to work out terms of reference and the course of action to be followed.

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Recommendations regarding the Annual Meetings were adopted, including the increase of the conference fee to one guinea in order to meet the additional costs and to spread the expense of these meetings over the denomination as a whole rather than to place the burden almost entirely upon the inviting Association or the London District where the meetings are held every other year.

The Council learnt with regret of the retirement of Mr. R. P. Jones as Hon. Secretary of the Sustentation Fund after

37 years service, and placed on record its deep sense of gratitude and obligation to Mr. Jones.

A sub-committee was appointed to go into the question of ministers' stipends and to report to the next meeting of the Council. It was reported that the Edmonton Church, which was revived five years ago, has arranged to purchase the Rosemount Presbyterian Church and services would commence there on October 1. A letter of deep appreciation for the Assembly's gift of 500 dollars had been received. The Secretary reported favourably upon his visit to the congregation at Brussels in August. In connection with the I.A.R.F. Congress in 1958 it was reported that this would be held in Chicago and it was hoped it would be in early August. The Rt. Hon. J. Chuter Ede, President of the I.A.R.F., was shortly to visit the United States and Canada. He would discuss the arrangements with Dr. Eliot and the Chancellor of Chicago University. Mr. Ede would also convey to the Canadian Churches the greetings of the Assembly. The Council decided to recommend to the Annual Meeting that the Rt. Hon. J Chuter Ede, should be elected Vice-President 1957-58.

Dr. Tarrant presenting the report of the Publications Committee stated that the series of Personal Testimonies continued to meet with a good response and that four more had been issued by a Musician, a Member of Parliament, Public Servant and a Farmer, and that further issues are in preparation. The period under review had been an exceptionally busy one for the book room and sales of Lindsey Press and General Publications were again higher than for the same period last year. Despite the fact that the book room was understaffed following the departure of Miss Campbell in May, Miss Boxall had managed to deal with all communications and it was agreed to convey to her the warm appreciation of the Assembly for the manner in which she is coping with a difficult situation, and to express the hope that further staff will soon be found.

The Religious Education and Youth Department reported a very successful summer school followed by a special youth course, and a well-attended youth leadership course at Dundee, as a result of which it was hoped to form a Scottish region of the U.Y.P.L. Arrangements were in hand for a conference of secretaries and representatives of the Sunday School Unions at Stalybridge and for the Secretary of the Department to visit the three Colleges during the session to hold seminars with the students in religious education.

Following the Council Meeting the Hull congregation provided tea and the Lord Mayor and Lady Mayoress offered a Civic Welcome to the Council on the occasion of its first visit to the City. The Lord Mayor paid a warm tribute to the President of the Assembly, Mr. C. H. Pollard, who is also the City Treasurer. In the evening the Welcome and Recognition Service was held in the Chapel, the service was conducted by the Rev. Ernest Penn, and the address given by the Rev. C. G. Bolam. The President, in the name of the Assembly, welcomed the following ministers: J. R. Blackburn, D. Edmunds (in absentia), A. L. Finbow, P. B. Godfrey. A further report of this service will appear later.

CELEBRATIONS

GLASGOW

One hundred years ago in St. Vincent Street, Glasgow, a new Unitarian Church was completed and opened for public worship replacing the original chapel in Union Street which had been built in 1812. In order to mark the centenary of the present building, the Church members have now completed a time of service and a series of celebrations opened by a Service on Sunday September 30, conducted by Rev. F. Kenworthy, Principal of the Unitarian College, Manchester.

The celebrations continued on Tuesday, October 2, under the auspices of the Women's League who organized a very successful Brains Trust. "Thought Trends in the Last 100 Years" was the title of a challenging public lecture given on Thursday, October 4, by Rev. Wallace B. Tavener, of Edinburgh. Mr. Tavener pointed out that the boasted freedom and toleration of the past 400 years covered exactly that period in which Unitarians had striven for these ideas and that even to-day the long-conducted struggle was by no means at an end.

On Saturday, October 6, a Social Evening was held in the Church Hall. Among those present were Mr. C. H. Pollard, President of the General Assembly, representatives from Unitarian Churches in Scotland and the members of the Executive of the Scottish Unitarian Association. This was, indeed, a most happy occasion and included musical items as well as speeches by the guests and the Chairman of the Church Committee, Mr. Malcolm Stark. The week culminated in a Service on Sunday, October 7, conducted by Mr. C. H. Pollard and in which the Sunday School participated. This service was well attended by members and friends from far and near. The beauty of the Service and Church was enhanced by the addition to the Church furnishings of two Florentine lamps gifted to the Church in memory of Mr. and Mrs. Thos. Ballantyne by relatives including their son Rev. John C. Ballantyne. Following this Service, members and friends attended a luncheon at a nearby restaurant where many old acquaintanceships were renewed. On Sunday October 14, an inspiring friend from the U.S.A., Rev. Jesse Cavileer, worthily occupied the pulpit and spoke on "Current American Religious Trends".

During this special time an exhibition of historical papers, photographs and documents dating back to the founding of the first Unitarian Society in Glasgow in 1810 was laid out in a part of the Church. In order to record the history of the Church, a Centenary Booklet and Historical Record has been compiled and issued.

Thus did Glasgow worthily celebrate the 100th Birthday of the Church Building and it is a pleasure to report that all the functions of the Church are receiving greater interest and attention from members and friends.

NEWCHURCH-IN-ROSSENDALE

In 1806 Joseph Cooke was expelled from Methodism and founded a movement in North East Lancashire which was later known as the Methodist Unitarian Movement. After Cooke's death, Newchurch became the focal point of the movement, and this year the members of Bethlehem Unitarian Church have been honouring their founders and the generations who have followed during the past 150 years. The celebrations reached their peak during October. The first week-end was devoted to the young. The Juniors gave a concert on the Saturday, and conducted a demonstration service, "Building the Church," on the Sunday afternoon. In the evening the young people held their service, "The Founders," when some of Joseph Cooke's hymns were sung and readings were taken from John Ashworth's "Ten Letters to a Friend." On the second Sunday two annual events fitted happily into the programme—the Primary Department Harvest Service and the visit of the Rossendale Male Voice Choir.

On the third Saturday a very successful Reunion of members and friends was held, beginning with a service, at which the preacher was the Rev. C. G. Bolam, Minister 1938-44. A plaque, recording the names of all the ministers from the foundation of the congregation was then unveiled by Mr. Law Ashworth. Tea was taken by about 200 people, after which the President of the Congregation, Councillor Mrs. Procter, conducted a meeting at which greetings were read from friends far away, including the President of the General Assembly, speeches of goodwill were made by others, including the Deputy Mayor of the borough of Rawtenstall, former scholars, and Mrs. Shaw, daughter of the Rev. W. R. Shanks, a former Minister, and loyal messages were given by representatives of each department of the Church and School. The rest of the evening was taken up by a concert given by several sections of the community. On the Sunday afternoon the Rev. F. Sokell, Minister 1945-51, preached at a very moving Marriage Commemoration Service. A most impressive climax was reached on the Sunday evening, when members of the Church and School presented a pageant, "The Candle of the Lord," before a very large congregation. The pageant affected even those from other communions who came out of curiosity, and who afterwards confessed to strange stirrings of sympathy. The congregation felt that new fire and life came to the fellowship, making the occasion a beginning rather than the ending of an era.

At the Church Anniversary Services on the final week-end, the preacher was the Rev. Dr. H. J. McLachlan, of Belfast. He occupied the pulpit given by his father, the Rev. Dr. Herbert McLachlan, in memory of his grandfather, a fact which had a strong appeal to a congregation with a keen sense of history and tradition. It is characteristic of family continuity that all the organists since the present organ was installed in 1868 have been members of one family, the present organist, Miss Olive Holt, being the fourth of her line.

Geographically Newchurch is rather isolated; historically it represents a peculiar development into Unitarianism. It is, however, a vigorous member of the wider movement, justly proud of its own traditions, but also aware of the need to break out of isolation into fuller fellowship.

IT OCCURRED TO ME

By Muriel Hilton

WHY do fountains give us such sweet joy? The sight and touch of water has pleased the child in us from time immemorial, for water is elemental, and when it springs lightly in the air, following its unseen movements, rising and falling in shining sprays of light, then something is added to our primeval pleasure and becomes enchantment. Not only does the sight of these silvery plumes of water give us delight, but their soft pattering sounds whether on hard substance or grass or leaves of nearby trees also yield an intangible pleasure.

It was whilst in London a short time ago that the subject of fountains came to my mind. If possible when on a visit to that city I always deviate from my route to see the fountains playing in Trafalgar Square. But on this occasion for some unknown reason they had ceased. The square was bereft of meaning, dull and void, for fountains there always added an air of elegance, indeed of indescribable beauty. Their absence made one realize what an integral part of Trafalgar Square they have become, as indispensable as the pigeons, the lions and the column itself.

It is strange how fountains have fallen out of favour. During the seventeenth century they were a feature of the most beautiful gardens of England, and one wonders why they have suffered a decline in popularity. During the Festival of Britain there were wonderful fountains on South Bank which never failed in their delight. In many places abroad fountains continually play, and in places already beautiful and lit by the sun. Our English climate makes life less colourful, but surely we could add something to the scene by giving the people fountains. One day we shall conserve our water supply, and when we do, let there be an overplus for fountains, not only fountains in our parks and green places, but perhaps even in the central squares of Manchester and Leeds. Fountains to remind us that there is an overplus of joy at the centre of life and perennial loveliness ever springing anew.

It is no wonder that the mystics have used the fountain as a symbol of life for ever springing up within the heart of man. "Fountain of life, most pure, most bright," we sing, and it is our faith that the fountain is never falling, never dry. And the spirit of man is good when it is as a fountain—pure, free, spontaneous, moving, bright, catching the light and colour of surrounding beauty.

Let us have more fountains!

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7334 Editorial: EUS. 2912

NEWS REVIEW

St. Helens: An important step in the progress of the church was made on Saturday afternoon, October 20, when the Sunday School Superintendent, Mr. J. A. Hewitt, opened the new Extension at the rear of the church. The Extension, carried through at the level of the present platform, consists of one large room which can be made into two by a folding partition, and will be used for the Sunday School classes, for meetings in connection with various activities, and as a dressing room when the Juvenile Players are performing. Separate access is provided at the side, and the rooms communicate, across the corridor, with the back of the platform. The usual offices are included in the scheme to give a small self-contained unit.

The church, decorated with chrysanthemums and anemones, was filled by the Sunday School scholars, members of the congregation, and ministers and friends from the Merseyside Churches.

The Minister, the Rev. Stanley R. Butler, conducted the service of dedication. The Extension was then open for viewing.

After refreshments in the Church Hall a short meeting followed, with Ald. J. Thackray (President) in the chair. The Rev. E. Shirvell Price (President of the Liverpool District Missionary Association) congratulated St. Helens, not on what they had done, but on what they were. They created their own plans and went forward in their own way, loving the cause by working hard for it.

Speaking for the General Assembly the Rev. F. Kenworthy said the occasion brought new hope and new confidence in the future. He expressed the hope that the work would prosper and bring credit to our Movement.

On behalf of the church the Rev. S. R. Butler thanked the subscribers inside and outside the church.

Suffolk Village Mission: Once more Framlingtoo and Bedfield have celebrated Anniversary Sunday on October 14. The preacher, Rev. A. W. Peacock, in two moving sermons, called forth gratitude to past founders and servants of these remote centres of a free faith, and also spoke of the verities which are the same for old and new. The minister, Rev. W. Broadbent, and the two congregations, are to be congratulated on a well-ordered, worshipful and friendly day, enhanced by exceptional weather. Four representatives of the Central Postal Mission went from London to share in this part of the C.P.M.'s work.

Ipswich: An Autumn Fayre was held on October 13 in aid of the organ fund and to provide for an electric blower. Mr. R. Walker, Chairman of the Congregation, welcomed the Mayor and Mayoress of Ipswich, and a spray of flowers was presented to the Mayoress, who opened the Fayre, by Mary McNeill. The Mayor received a copy of *An Unfettered Faith*. In seconding a vote of thanks to the civic visitors, Mrs. McNeill, the Fayre Secretary, spoke of the happiness she had experienced since she, in recent years, joined the Unitarian congregation. In the evening a concert was given by the "Happy Revellers" Concert Party.

Brighton: On October 14 Christ Church (Unitarian), New Road, Brighton, celebrated the 163rd Anniversary of its foundation as an independent congregation. The Rev. Gordon Stuart, who was minister there from 1935 to 1944, returned for the day and conducted both morning and evening services, which were well attended. In the evening the service was followed by a Social Half-Hour, which provided the opportunity for the many old friends of Mr. and Mrs. Stuart in Sussex to meet them again.

London: Newington Green: The members of Newington Green Literary Society received on October 4 a visit by the Rev. F. Hankinson. This being the G.B.S. Centenary year it was most appropriate that the subject should be the connection of Shaw with his sister, Mary Hankinson, through the Fabian Society.

To supplement his talk Mr. Hankinson arranged a display of letters, postcards and autographed copies of books sent by the author to Miss Hankinson; together with many other items of related interest including a rare copy of his pamphlet, "Commonsense about the War".

Manchester: Platt Chapel: A service dedicated to the International Religious Fellowship took place in the chapel on Sunday, October 21. Three members of Platt U.Y.P.L. branch attended this year's conference at Offenbach, Germany. During the service, conducted by the First Vice-President of I.R.F., Donald Dunkley, the congregation heard how the I.R.F. had progressively built up its present organization since the setback of the war, and how it aimed to bring together young people of all religious faiths into the experience of international fellowship.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religious Revivals

SIR,—However much we disagree with the fundamentalists' point of view or the old-fashioned methods used in revival meetings, Mr. DeWitt is wrong in stating that results of religious revivals are only temporary. Many people in this country to-day would testify to the spiritual uplift they received from the Moody and Sankey revivals of last century, and as for saying that "Desire for comfort, life enrichment, friendliness, tolerance, relaxation and recreation are considered evil" by the fundamentalists—this is absolutely nonsense. Billy Graham would be the first to deny this.

It is true that many people are temporarily affected by the methods of mass psychology in religious revivals but the amount of good which is done is incalculable.

Is it not time we stopped writing destructive criticism of other religious sects and agreed to disagree?—Yours,

Folkestone. **Alan E. Clough.**

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 11th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Rosemount Viaduct, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Irwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ASHFORD, Unitarian Church, Ratcliffe Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. R. J. McLachlan
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRMINGHAM, Unitarian Church, Blackborough Road, 6.30, Rev. Maurice Johnson
BIRMINGHAM, Church of Humanity, Bread Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Mr. R. Lee, 6.30, Mrs. F. J. Hamblin
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Unity Church, Deane Road, 10.30 and 6.25, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 10.55, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. Wm. C. Davis
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Russell Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Boyle
BRISTOL, Oakfield Road, 11, Rev. A. H. Boyle, 6.30, Mr. Mager
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
CARLISLE, Lowther Street, 2.15, Sunday School, 6.30, Rev. P. D. Jones
CHATHAM, The Church of the Great Commission, Memorial Hall, 3, Rev. Will Hayes
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Tredgold
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Mrs Scarisbrick
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHIPPENHAM Chapel, Allbrook, 10.45 and 6.30, Rev. Kenneth Tyson
CHORLEY, Heath, Old Meeting Road, 10.45 and 6.30, Rev. P. C. Whittaker
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Alun Williams
CREWE, Free Christian Church, Heath Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. S. Dicken
CROYDON, Free Christian Church, Wellesley Road, 10.45, Rev. J. P. Cobbe, (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Dowdeswell, Sykes, 6.30, Rev. A. B. Dowdeswell
DEVIZES, Wilcox Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Coffin
DERBY, First Gate Unitarian Chapel, 6.30, Mr. T. Cromarty
DITCHLING, Old Meeting House, 10.45, Mrs. E. Savage
DONCASTER, Free Christian Church Hall Gate, 11, Rev. E. A. Davies, 6.30, Rev. F. Sorell
DOVER, Adrian Street, Unitarian Church, 6.30, Mr. C. Emery
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Pridgeon
DONCASTER, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DURHAM, Unitarian Church, 37 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavender
ELTON, George's Chapel, South Street, 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. Jane Darroch
GLOSSOP, Unitarian Church, Primitive St., 10.45 and 6.30, Rev. Graham Shortt
GLOUCESTER, Barton Street, 3, Rev. Barbara Tredgold
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Chase
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Stephen
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. R. Tyndall
HARTFORD, Free Christian Church, South Parade, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Baxter Lane, 11 and 6, Rev. Ralph E. Gossard
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Mr. J. Rushton
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pitts
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. Gulland, 6.30, Mr. G. A. Bell
LEICESTER, Narborough Road, 11, Junior Church, 6.30 Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEOMINSTER, Ivydene, Mrs. J. E. Lindsay, The Little House, Church Road, 11, —
LEWES, Westgate Chapel, 11, Rev. W. J. Mc Glashan
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Knowles
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Thomas
LIVERPOOL, Renshaw Free Church, 11, Rev. N. Kingdon
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. E. Murdoch
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Hamilton Road, Birkenhead, 3, Sunday School, 6.30, Rev. N. Kingdon
LIVERPOOL, Hope Street, 6.30, Rev. R. Chapman
LIVERPOOL, Ullet Road, 10.30 and 6.30, Rev. E. Sidwell Pugh
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Lloyd
LONDON, Blackheath, Martyn and Stratford Street Chapel, 6.30, Mr. G. W. Pugh
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Bellenger
LONDON, Finsbury Park, Upper Lane, 6.30, Mr. S. R. Martin
LONDON, Golders Green, Hoop Lane, 10.30 and 6.30, Rev. K. C. Thexton
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. H. Barrie
LONDON, Hampstead, Rosslyn Hill, 11.30, Rev. Ronald F. Mew
LONDON, Highgate Hill Unitarian Church, 10.45, Mr. T. E. Dalton
LONDON, Ilford High Road, 6.30, Mr. T. E. Dalton
LONDON, Islington, Upper Street Presbyterian Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. Reece Walker
LONDON, Leytonstone, Lea Bridge Road, Eleven Acres, 6.30, Miss I. M. Hammond
LONDON, Mansfield Street Church, Portland Place, 6.30, Mr. Jesse Wilson
LONDON, Richmond Free Church, Ormond Road, 11.30, Rev. W. M. Lamb
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
LONDON, Wanstead Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Nowhere Road, 6.30, Dr. Dorothy Tarrant
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Fovyn
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dun.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Dr. R. W. Wylie
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Worthing
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Janet Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willenhall Road, Cheshire-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 10.45, Mr W. Nuttall, 6.30, Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheratt
MAPPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MIDDLESTON, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MONTCASTER (nr. Launceston)
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tozer
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-on-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cerase Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Smart
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. Keasey
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PAKE, Lane Chapel, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Mount-Gooseombe Road, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dodds
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
RAWTENSTALL, Hasete, The Meeting House, 6.30, Dr. J. C. Flowers
ROCHDALE, Blackwater Street, 10.30 and 6, Mr. J. Simon
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tapp
SALE, Ashkirk Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Mosse
SHEFFIELD, Paternoster Old Chapel, 10.45, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 10.45 and 6.30, Rev. G. Stanley Worth
SHEFFIELD, Unity Church, Crookesmoor Road, 10.45 and 6.30, Rev. E. D. Davis
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tuby
SOMERTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Worthington
SOUTHAMPTON, Church of The Saviour, Lond. n Road, 6.30, Rev. Lawrence Redfern
SOUTHEND-on-Sea, Dundee Road, 11, Children's Church, 6.30, Miss M. Griffith
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. D. L. Perry, 6.30, Mr. G. H. Jones
St. Helens, Corporation Street, 6.30, Rev. Stanley B. Butler
STOCKTON-on-Tees, Wellington Street, 6.30, Rev. A. D. Belliard
STOCKPORT, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. B. Vesey
SWINDON, Swanzy Hall Road, 10.45 and 6.30, Rev. P. B. Geoffrey
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TAUNTON, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Pinhorn
TORQUAY, Unity Church, Morgenster Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WELLS, Memorial Church, Minster Road, 11 and 6.30, Rev. C. Payne
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jourdain, (also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mrs. E. Spicer
WHITBY, Flowergate, 6, Mr. H. Matthews
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Barty Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Chris Gregor
MELBOURNE, Unitarian Church, Cathedral Place, C.1; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St. 7.15, Rev. D. W. Emerson. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Butterley. Meetings as advertised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. Bennett

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, 11 and 7, Rev. E. H. Morgan
WELLINGTON, Service suspended. Enquiries — Mrs. Wigzell, Tel. 63 - 252.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ratcliff

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W. Hartas Jackson	5	0	0	
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Rev. A. W. Vallance		10	0	
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The Misses Hinkins		12	11	
				26 2 11

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Church of the Messiah	7	13	6	
				7 13 6
				£48 0 5

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Oldham Congregation	100	0	0
Preston District Women's League	13	5	0
Miss A. H. Burgess, Neston	5	0	0
Members of Fitzwilliam St. Church, Huddersfield	10	5	0
D. Menzies, Dunoon	2	0	0
Swansea Church	47	18	11
Godalming Congregation	10	0	0
Mrs. M. L. Sweeney, Croydon ... ... C.	25	11	3
Miss D. Green, Croydon		8	9
D. Bingham, Croydon	1	9	9
Miss M. W. Ballantyne, Croydon	3	0	0
Miss M. W. Ballantyne, Croydon	2	0	0
R. A. Dunk, Croydon	1	0	0
Croydon Sunday School	2	10	0
Lewisham Congregation	13	10	8
Ilford Church	10	10	0
Lewisham Church	2	7	0
Brixton Church	3	0	0
Wandsworth Church	1	9	0
Croydon Congregation	6	0	0
Miss Hosegood, Croydon ... ... C.	25	11	3
Wandsworth Congregation	2	8	3
Highgate Congregation	12	10	0
Rawtenstall Unitarian Church	40	0	0
Miss Margaret Stevenson, St. Johns Wood, N.W.8	20	0	0
In memory S. P. Penwarden	5	0	0
Mrs. Penwarden, London, N.6	5	0	0
Mrs. W. Whittaker, Bournemouth	2	2	0
The Unitarian Church, Yeovil	10	0	0
In memory of my husband, Rev. Ralph Philipson, M.A.	5	0	0
Hen dy Cwrdd Church, Cefn Coed	7	10	0
Highland Place Unitarian Church, Aberdare ...	3	3	0
Rev. G. W. Parkinson's Holiday Party at Lugano ...	2	10	0
D. Henry Smith, Mountain Ash, Glam.	2	2	0
Miss Sheila Procter, Waterfoot	5	0	0
Rev. K. H. Barker, N.W.3	10	0	0
Bury and District Unitarian Sunday School Union ...	1	1	0
Pound Square Chapel, Calthampton	40	0	0
Anonymous per Dr. Alfred Hall—2nd Donation ...	10	0	0
Anonymous per The General Assembly, W.C.1 ...	20	0	0
Unitarian Young Peoples League	5	0	0
Barton St. Unitarian Chapel, Gloucester	4	0	0
Rev. John Hinkings, Leeds 11	1	0	0

(The Fifteenth List will be continued, with totals added, in next issue.)

Stockport Unitarian Church

INDUCTION OF REV. J. R. BLACKBURN

Saturday, November 17, 6 p.m.

Rev. J. H. Smith, Rev. F. A. Bullock Rev. J. Kielty

Miscellaneous

BRISTOL TUNE BOOKS required for Stand Chapel (destroyed 1940, rebuilt 1955). Apply to Secretary: Mr. J. R. Parkinson (stating price, etc.), 38 Scholes Lane, Prestwich, Nr. Manchester.

PULPIT EXCHANGE—TRANSATLANTIC. Suburban Universalist Church, train service 20 miles to Boston and Cambridge. Exchange wanted with British Unitarian for academic year 1958-59. Rev. James Hunt, South Acton, Massachusetts, U.S.A.

Birthday Greetings—Best wishes to Mr. Thomas Wright Waddington, of Padiham, on the occasion of his 90th birthday on November 15, 1956.

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